

Sri Satguru Jagjit Singh Ji

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The word '*Satguru*' is made from an amalgam of two words i.e. '*sat*' and '*guru*'. The one who dispels darkness of ignorance through the light of knowledge is called '*guru*' and '*sat*' (truth) is primal, eternal and truth is Almighty. The one who tells humans to connect with truth is called '*Satguru*' (the truthful master). He shows the way to connect with God by doing away with arrogance and dualism and eradicating the difference between self-consciousness and the supreme soul. He inspires others for service, invoking God, and to lead life for the welfare of others.

This was propagated by Sri Guru Nanak Dev Ji five centuries ago. He endeavoured to wean off spiritualism from jungles to domestic life. He propounded a life style of spiritual pursuit without asceticism or renunciation by concurrence of renunciation with corporal work, service to humanity and meditation upon God's Name. Guru Nanak became famous as Guru of Hindus and *pir* (religious teacher) of Muslims. From Satguru Angad Dev Ji to Satguru Tegh Bahadur Ji, all provided honourable direction to the Sikh *panth* through

resilient activities. They preached among Sikhs a feeling of love, religious observance, sense of others welfare, service to humanity, valour and sense of making sacrifices through actions and discourses. Sri Satguru Gobind Singh Ji developed the garden of Sikhism as a *Khalsa* (purified) through grafting values. Khalsa had a gorgeous turn out. During the regime of Sikh rule, the Sikhs became engrossed by vices associated with wealth, power and superiority and dissociated deom religious observance. They could not retain the realm attained by way of numerous sacrifices. Consequently, they were under the British rule. Satguru Ram Singh Ji appeared as a spring season for this garden of Sikhism that was undergoing the vagaries of autumn. He revived the lost face of Sikhism, he inspired them to follow the dictates of Gurbani. He put emphasis on the basic mantra of freedom i.e. "*Bhai Kahu ko det nahi nah bhai maanat aan*" (Neither frighten others nor be afraid by any act). He made people aware of their glorious legacy and dared to confront British tyranny that always boasted of their might all over the world. Apprehending danger, the British rulers sent Satguru Ram Singh Ji on exile. After spending 34 years in an era of atrocities, Satguru Hari Singh Ji kept the flame of freedom struggle burning with his patience and astuteness. The British Government started meting out indescribable and excruciating atrocities on Namdhari Sikhs. A permanent police post was established at Sri Bhaini Sahib. All Namdhari Sikhs were branded as

criminals. It was under such situations that Satguru Hari Singh Ji took the helm of the *panth*. Sri Satguru Pratap Singh Ji disseminated the Name of God Almighty and the truthful way of life. To invalidate the nefarious principle of "Divide and Rule" that had been an age old bludgeon of the British rulers and to spread a feeling of fraternity and harmony, several interactive assemblies were organized. All the like-minded organizations, who were struggling for attaining national freedom, offered fullest cooperation and direction from time to time and thus provided the needed support for the cause of freedom struggle.

Sri Satguru Jagjit Singh Ji is the present Guru of this glorious tradition. He is spreading the message of service, meditation to His holy Name, and universal welfare.

Like Lord Krishna, Sri Satguru Jagjit Singh Ji was born inside prison. He was born to mother Bhupinder Kaur and father Satguru Pratap Singh Ji at Sri Bhaini Sahib on 8th *Maghar* 1977 *Bikrmi Kattak Sudi Ikadshi* (November 22, 1920 AD) in the early hours of the day at 4'o clock. He got his early education of learning the Gurmukhi alphabets from his father, Satguru Pratap Singh Ji, who used to teach him by writing on a wooden *takhti*.(board). He started learning classical music right from when he was just four years old, from Ustad Harnam Singh Ji of Chawinda. He had his primary and high

education from the Gurmat Vidyala, Sri Bhaini Sahib where Punjabi, Hindi, English and Sanskrit languages were being taught. There was arrangement for teaching horticulture and workmanship at the school itself where the learners were taught correct recitation and reading of *gurbani*, classical music, *gurbani kirtan*, knowledge of *pingal* as well. This Vidyala was like the Ashrams of ancient saints where guru's children used to learn like other learners. They mixed up with their companions and played *kabbadi*, *khiddo-kundi*, football, *gatka* and swimming. They took part in horse riding and polo games. They also gained knowledge about the husbandry practices and health care of cows, buffaloes, horses. In those days, he was respectfully referred to as '*Beant Ji*'.

In his young age, he enthusiastically took part in religious, social and political activities as per orders of his revered father. He rendered cooperation to organizations struggling for attaining country's freedom by participating in their processions and organizing their meetings. He even deliberated on relevant matters with political leaders. He helped in organizing *melas* and went on tours in connection with religious preaching. People paid him respect by referring him as "*Wadday Baba Ji*".

Before partition of India, Satguru Pratap Singh Ji directed the Sikhs to go across the river Ravi at least. For the

rehabilitation of his Sikhs, Satguru Ji purchased thousands of acres of land in district Sirsa. When all other princely states were merged, the gracious Satguru Pratap Singh Ji created a new estate of Sikhs. The elder Baba Ji played a major role in the purchase of area for Sri Jeewan Nagar and developing it for rehabilitation.

The partition of the country in 1947 AD, saw ghastly scenes of communal riots, incidents of firing, outbreak of fires etc. the honours of people was at risk. The people were crying in strife. Our national leaders were satisfying themselves by sitting on hunger strikes in protest against riots rampant at the national level. Those days, Satguru Pratap Singh Ji and the elder Baba Ji were endeavouring to protect people through their day and night vigil. The affected people were being brought from Pakistan and the homeless were being provided shelter. In the time of riots Hindus and Sikhs rendered protection to their own counterparts and the Muslims protected Muslims but it was the place of the saintly Satguru Ji where caravans of Muslims too were protected like our own people. The caravans passing via Sri Bhaini Sahib used to take food there where a community kitchen was arranged for them. Likewise, at Sri Jiwan Nagar area, not even a single causality occurred rather, the people were served with food and water.

During 1947 to 1950 AD, twenty villages undertook a joint farming. The operations of sowing, harvesting and the distribution of the produce were undertaken under the able guidance of Sri Satguru Ji.

The elder Baba Ji spent his early 39 years of life in accordance with the wishes of Satguru Ji as his contented and devout Sikh. There are numerous incidences that prove his being an apt contender for the seat of Sri Satguru Ji as a descendent.

In his childhood, a Sikh asked Babaji what his name was? The reply came, "*August adi je bade tapastpi bisekhiyay/ Beant Beant Beant ko karant path pekhiyay*" He used to utter strange verses that indicated of his being a divine character.

One sadhu (*Sant Mangal Singh Ramtahli*) thought, " if he has divine power, he should come to my cottage". Sri Satguru Ji visited his cottage on the pretext of asking for a *khurpa*, to uproot a weed, and thus provided him his holy glimpse.

When all went to sleep, he used to go out to meditate in the name of God while sitting on a wood on the bank of the sarovar of Sri Jiwan Nagar, the whole night but return early in the morning while everybody lay asleep.

He used to arrange for baths of the Sikhs and *Sadhus* early in the morning, to cook chapattis for the community kitchen, to clean the utensils of visitors, and to perform duties of the *mela* far nights together. He used to go on tour for preaching religion and to solve feuds between Sikhs. He used to address to queries put forth by *sadhus* and to make others understand the values of the tenets of Sikhism.

Once, Sant Taran Singh Vehmi asked him what Sikhism was. What was the relationship between Guru and the Sikhs? He explained that a Sikh was like an innocent child and Sat guru like a father. The way the child holds his father's finger feels secure and enjoys the fair, a Sikh can observe Sikhism only if he enjoys the blessings of God Almighty.

It is important to humbly accept the verdict of the Satguru who provides fatherly care, to put up with all hardships gladly and not to ask for special privileges of being His son.

Once upon a time, Satguru Pratap Singh Ji asked Ustad Natha Singh Ji to tell his son that lands had been allotted to every one; and that he should not express any rancour at a later stage that he had not been given any land. He should tell in case he wanted some. In reply, Natha Singh narrated that

while touching his underwear his son had told that he needed only that. At this, Sat guru Ji explained that he had expected the son would demand only Sikh way of living.

In recognition of his abundant love, unwavering contentment and total devotion, once the gracious Satguru Pratap Singh Ji happily expressed, " Son, you are my son as well as a friend".

About two months before Satguru Pratap Singh Ji left for the heavenly abode, Sardar Kehar Singh while coming from Delhi in a car had requested him, "Gracious Satguru Ji, you are not keeping good health. But you are much needed by the *Panth*".

"I am not worried on this account. The elder son is competent enough to look after the Panth," replied Satguru Ji while solacing Kehar Singh.

While leaving Sri Jiwan Nagar for Sri Bhaini Sahib for the last time on 26 Vaisakh 2016 Vikrmi, Sri Satguru Pratap Singh Ji instructed the people over there that it would be mandatory for anyone to stay there, to obey the directions of elder son who was fully authorized from then onwards.

It was 5-6 Sawan of 2016 Vikrmi when Sri Satguru Pratap Singh Ji called *Waddey Baba Ji* near him in the round temple of Sri Bhaini Sahib. This was due to his capability, righteousness and capacity to lead the *panth* . The personal Sewak, Sant Rattan Singh was asked to bring a *chauki* (pedestal). Asked *Waddey Baba Ji* to sit on it. While explaining him the matters relevant to the panth, he asked, "Come what may, the one lakh twenty five thousand *paths* (holy recitations) of Sri Aad Granth Sahib initiated as per the philosophy of Sri Satguru Ram Singh Ji must come to pass without any break in proceedings".

The situation in those days was quite sensitive. Some ante-forces and selfish political people tried to draw Sri Satguru Pratap Singh Ji into as many as 22 legal cases. Those political leaders endeavoured to split up the Sikhs who were working with harmony and solidarity. They wanted to drag Sri Satguru Ji in the courts. Sri Satguru Ji used to say that these courts are but floors of lies and that he did not want to go there. The entire life of Sri Satguru Pratap Singh Ji remained an era of struggle. First he took on to making struggle against foreign rule to liberate India from their clutches, then to rehabilitate repatriates owing to the country's partition, and finally to deal with superfluous cases imposed on him by our own but selfish people. *Waddey Baba Ji* was overwhelmed by this struggle some life of Sri Satguru Ji. in the face of this

delicate time, Sri Satguru Pratap Singh Ji left for his heavenly abode in the night between 5 and 6 Bhadron of 2016 Vikrmi (1959 AD) and *Waddey Baba Ji* took over reigns as Satguru.

Soon after gracing the high seat, Sri Satguru Jagjit Singh Ji endeavoured for the following:

- Removed hostility to *Guru Ghar*
- Satisfied the opponents
- Patched up with those becoming annoyed and sullen
- Encouraged confidants to tread on the path of development
- Took forward the initiative taken by Sri Satguru Pratap Singh Ji
- Promoted the programmes on recitation of *Naam-baani*
- Initiated efforts for multifarious developmental work
- Planned new projects
- Made efforts for inspiring youth to follow religion and understand rich cultural values
- Created a place of pride for Sikhs in the field of literature, music, sports, horticulture and seed production
- Persuaded Sikhs to represent India at International level religious conferences

- Performed world tours to spread the message of peace, unity and universal brotherhood among people

The programs are ongoing for the dissemination of Sikh way of life, our culture and value based living

At the outset, he tried to abolish rudiments of disagreement to create an atmosphere of straightforwardness. He made his opponents realize their mistakes. In the congregation of Hola Mohalla, his main adversary, S. Teja Singh said in the presence of political leaders, "Satguru Pratap Singh is right; It is we who have dragged him in false court cases; today, I on behalf of my comrades beg for apologies from Sri Satguru Jagjit Singh Ji". It was a big victory of Satguru Jagjit Singh Ji, indeed. When people cursed by Satguru Pratap Singh Ji approached him in the state of being berserk, Satguru Jagjit Singh uttered, "You should begin appreciating Satguru Pratap Singh Ji with the same mouth you used for downgrading him. Then you will be pardoned. You will become normal again". It happened like that. Quite soon, the clouds of hostility and disagreement disappeared. The glory of Sri Satguru Jagjit Singh Ji shone like a Sun. He had made up his mind to draft the things as have been dreamt by Satguru Pratap Singh Ji, with a firm resolve.

The verdict of Sri Satguru Pratap Singh Ji made at Bangkok is clearly mentioned on the 27 February page of his personal diary of 1950 as, "Sri Satguru Ji elaborated in his discourse the existence of *dehdhari avtar* (living guru). In the concluding part of the discourse, he advised Sikhs especially Namdhari Sikhs to meditate on God's Name and that he had this relationship of worship with the Sikhs".

For the continuity of this affiliation, he endeavoured on the following:

- Organized one lakh twenty five thousand paths of Sri Adi Granth Sahib, thrice
- Organized one lakh twenty five thousand paths of *Chandi Di Waar*, and great hawan yagyas, five times
- From the time of Satguru Pratap Singh Ji, the operating two different *akhand* (proceeding without break) *varnis* (classes of Namdharis) have increased to sixteen
- The annual *Nam-Simran Jap* (meditation of God's name) has expanded to different towns in diverse parts of the world such as Thailand, Africa, England, Germany, America, Canada etc where thousands of Namdhari Sikhs take part in the meditation activity for at least eight hours daily
- A continuous *Nam-Simran Jap* (meditation of God's name) is ongoing at Sri Bhaini Sahib since 1986,

wherein children, youth and aged from five to ninety five take part right in the early hours of the morning

Sri Satguru Jagjit Singh, himself takes part in these *Nam-Simran Japs* (meditation of God's name) in addition to inspiring others to do so. Despite his busy schedule, getting up early in the morning, taking whole body bath and meditating from 2 am till Sunrise followed by listening to *kirtan of Asa Ji Di Waar*, performing one hour meditation and partaking in the *kirtan* at noon for about an hour, reciting path of 16 *banis** constitute his daily chore. He always discourses and asks others as, "Every individual should meditate the God's name for one hour daily and every family must perform a path of Sri Adi Granth Sahib or Sri Dasam Granth Sahib".

It is the result of his hard work that today hundreds of Namdhari children, boys and girls perform on string-instruments. This is in accordance to the verdict of Gurbani "*Ghar ghar andar dharamsal howay kirtan sada vasoya*". In the *kirtan* being performed in the presence of Sri Satguru Jagjit Singh Ji the audience can listen to the melodious sounds of instruments like rabab, sitar, sarod, saranda, santoor, sarangi, dilruba and flute instead of harmonium. People from a cross section of society including college and school students and highly placed lawyers, doctors, engineers from India and abroad find time from their busy schedule to learn

about performing *kirtan*. They perform *kirtan* while being draped in Sikh dress code. They perform *kirtan* free of charges. They have a keen ness to perform before Sri Satguru Ji; it provides them an utmost delight.

To start with, he made Sri Jiwan Nagar as his work arena for carrying out constructive activities. In this area, there was occasional occurrence of famines. People had to use wild fruits and bers as food. There was likely occurrence of droughts that created shortage of water. The area had poor crops and living conditions. But after the rehabilitation of this area by Sri Satguru Pratap Singh Ji, the *nam-vani* became brimming in the region and it soon became prosperous as per the verdict of *gurbani* :

"Sa dharat pae haryaawli jithay mera satguru baitha aayay"

(The soil where my Satguru lays his feet becomes abounding with greenery and related prosperity)

The rains appeared timely, the water level in soil improved, people installed tube wells for irrigation. The region looked green with vegetation. Even then, the land in the area required proper leveling. It meant a serious hard labor. Sri Satguru Jagjit Singh Ji with the help of his Sikhs made about 400 acres of unfit land worth cultivation. This land became very fertile and it produced wheat yield of 66 maund

per acre. The farm was used to be called a model farm. This proved to be an eye opener and a source of inspiration for other farmers of the region, who too made efforts to reclaim their lands through putting in hard work.

The wild ber, *peellan*, and *chibbers* were the main fruits of the area. Sri Satguru Ji got the soil tested and planned to establish fruit orchards with the help of Department of Agriculture. The soil test reports indicated suitability for fruits of citrus family (lemon, mandarins, sweet oranges etc). Sri Satguru Jagjit Singh Ji is keenly fond of making impossible possible. To start with, he planted grapes, guava, kinnow, mandarins, sweet oranges and grape fruits in the orchards at Sri Jiwan Nagar . Then he asked Sikhs to promote grape growing in the area. It was his effort of bringing in agricultural diversification due to his farsightedness. The presently prevailing problems associated with wheat-paddy rotation in the state have become a cause of serious concern for the Government and farmers that has made them to seriously think of agricultural diversification, now. Satguru Ji had initiated steps of addressing the market related problems and as to how to promote profitability from small holdings, as early as 1962/63. This farsighted thinking of Sri Satguru Jagjit Singh Ji led to the establishment of 'Namdhari Seeds' that is a world famous seed company engaged in the production of vegetable and flowering plant seeds.

Sri Satguru Jagjit Singh not only reclaimed soil or made all out efforts for religious and economic development but continued making efforts in the direction of social reforms.

He established an organization ‘ *Sarab Hind Namdhari Vidyak Sanstha* ’ (All India Namdhari Educational Organization) in 1964-65 which worked with the following objectives:

- To bring educated *Namdhari* youth on one platform
- To protect the youth from the ill-effects of western culture
- To provide need-based education to the youth to sharpen their personality and brighten their future

These organizations hold their annual meet once a year. The *Namdhari* youth got a platform to collectively share their views, interact together, to clarify their doubts and to have direct link with their Satguru Ji.

In 1965 AD the *Sarab Hind Namdhari Vidyak Sanstha*, that was earlier meant for young boys was renamed as *Vishwa Namdhari Vidyak Jatha* (Women Wing) from 1981 onwards. This organization of young women is endeavouring to make successful efforts in the direction of staying away from

fashion, stopping giving and accepting dowry, and conserving the rich culture and heritage of our state.

During the discussions in the organization the participants got an opportunity to stay in the personal contact of Sri Satguru Ji who showered love and affection on them and mixed with them. He used to encourage them in whatever area the participants had aptitude for and provided them with able guidance.

The intimacy to Sri Satguru Ji, his love and able leadership have inculcated among youth a feeling of dedication and to do something good and special and thereby to please Sri Satguru Ji .

With this enthusiasm to dedicate oneself to get applause from Sri Sat guru Ji the *Namdhari* youth have made significant strides in different fields. The Namdhari Hockey Team based primarily on boys picked from only two villages has made significant strides and attained international recognition. The workers like Thakur Udai Singh with scientific outlook and aptitude for hard work have created an exclusive international niche for their Company 'Namdhari Seeds'.

The youth of today is in doldrums and has gone astray. He is not able to make out as to which religious or political leader he could rely on to secure future of the society. But

Namdhari youth is fortunate enough in that through total faith and dedication to their Satguru Ji they can create a definite place for themselves in the social order.

Sri Satguru Jagjit Singh Ji is an optimistic and progressive personality. While addressing the audience of a function to felicitate the poet Paritam Singh, at Sri Bhaini Sahib on 15 October 2000, the famous scholar of Punjabi Professor Pritam Singh said, " I am glad that Sri Satguru Jagjit Singh Ji has not only looked after his own scholars but the Shiromani littérateurs of Punjabi as well". He has not lent a hand to Namdhari Sikhs only, but also cooperated, guided and helped those who are capable of doing something special in their own fields of activity, to attain their target.

Irrespective of whether he is Pandit Rajan Sajan Mishra, Dr Musharraf Ali or a vegetable grower Muslim of Malerkotla or a poverty laden Bagri boy, Rameshwar possessing a keen desire to learn Sanskrit and philosophy, Sri Satguru Ji helped everybody whosoever came to him. There are many instances of this . Pandit Rajan Sajan Mishra was serving as an ordinary clerk but due to his being hailing from the family of musicians, he had a flair for singing. When Sri Satguru Ji listened to him for the first time, he asked him to leave the job straight away. He asked him to get more salary from him more than he gets from the job but he should practice regularly. Now the Mishra

Brothers are world renowned classical singers. Pandit Rajan Sajan Mishra used to say, "We had never imagined that one day we will be so much reputed. Whatever we are today is due to the blessings of Sri Satguru Jagjit Singh Ji"

Likewise Dr Musharaf Ali (Dr Musa) used to work in a small clinic at Delhi. He came in contact with Sri Satguru Ji who identified his intellect and inspired him to practice and provided him with every cooperation. Many incurable patients were referred to him and those were cured. Speedily, Dr Musa became a famous doctor of Delhi. He owns a big clinic in London (England). Once addressing a press conference in London, Dr Musa said, "The success to cure the incurables, that I have attained today, is due to the blessings of Sri Satguru Ji who possesses miracle powers. If at all, I had not got his blessings I would have been running just a small clinic in Delhi"

Sri Satguru Ji not only strived to conserve the rich heritage and developmental activities but also looked after the aged people who took this important task. The great people who devoted their whole lives for the cause of the Nation and its culture and heritage, were cared for by him. The examples include the famous historian Pt. Sunder Lal, the famous leader of Gadar Party Baba Sohan Singh Bhakna, Sardar Rajinder Singh brother of Shaheed Bhagat Singh, the

gold medal winner, Sardar Gulab Singh Athlete, the famous Punjabi littérateur Sant Singh Sekhon, Comrade Surjit Khurshidi as among many individuals whose old age was looked after by Sri Satguru Jagjit Singh Ji.

One of the major activities being carried out under the overall supervision of Sri Satguru Ji is the establishment of educational institutes.

During the British rule *Namdhari* Sikhs boycotted everything foreign made besides fully condemning the courts, railways, post and telegraphs departments and educational institutes as per directive of Satguru Ram Singh Ji. Therefore, a deficiency of school education existed in Namdhari camp. After the freedom of the country, this deficiency was looked into and Satguru Partap Singh Ji allowed them to get education from government schools. He also established Satguru Hari Singh Maha Vidyalaya that was later on developed as a full fledged Satguru Hari Singh College by Satguru Jagjit Singh Ji. Many Namdhari educational institutes such as Atal Partapi, Kanya Maha Vidyalaya at Sant Nagar, Shaheed Bishan Singh Memorial Higher Secondary School, Delhi, Satguru Partap Singh Academy, Sri Bhaini Sahib, Namdhari schools at Mandi (HP) and Sirsa (Haryana) are in service. An International School is running at Bangkok (Thailand) wherein students from 13 countries are getting

education. In addition to their other subjects, Punjabi is also taught as an optional subject.

Satguru Jagjit Singh Ji has made several successful efforts for the development of the mother tongue, Punjabi. He sends teachers to teach Punjabi to Namdhari Sikhs of all ages living abroad. He has sent scholars for Punjabi teaching to Sikhs living in America. He has also organized International Conferences and cooperated with the organizations engaged in the promotion of Punjabi in all achievable ways.

Satguru Jagjit Singh Ji celebrated many centenaries to enkindle the name and philosophy of Satguru Ji all over the world. The 500 years Birthday Celebration of Guru Nanak Dev Ji in 1969 AD, the *Anand Karaj* Centenary in 1963 AD, Exile Centenary of Satguru Ram Singh Ji in 1972, Birth Anniversary Centenary of Satguru Partap Singh Ji in 1989-90, Three hundredth Khalsa Creation Year in 1999 and 400th Birth Anniversary of Guru Angad Dev Ji in 2004 were celebrated with great fervor. These programmes also coincided with the holding of relevant seminars and publication of literature to highlight our glorious history. The philosophy of Satguru Ji were promoted among people. Additionally, 'Satguru Ram Singh Chair' was established in Sampurana Nand Sanskrit University, Banaras and Guru

Nanak Dev University, Amritsar to propagate the philosophy of Satguru Ram Singh Ji.

In the area of new constructions, Sri Bhaini Sahib has been given a new face lift as it is the epicenter of national freedom struggle. Without any pillars a gigantic hall that is the biggest in Asia, has been constructed. A unique '*Ram Sarovar*' without water influx from outside has been created at Bhaini Sahib. These constructions are architectural wonders. In the memory of 66 martyrs, a *Namdhari Shaheedi Samarak* has been built at Malerkotla which has a 66 feet high *Khanda* is unique symbol in itself. Further, memorials at the birth place of Satguru Ram Singh Ji at Raeean, Shaheedi Samarak, Ludhiana and Amritsar and Satguru Partap Singh Appolo Hospital, Ludhiana have been built. The foundation stone of this 300 bed up to date hospital was laid on 28 October 2000 AD by Satguru Jagjit Singh Ji himself.

Sri Satguru Jagjit Singh Ji, by participating in all-religion programmes brought creditable glory to the Sikh religion at national and international levels. In 1961 AD he visited Japan where there is a reputed University of Buddhism. Students from many other universities go there in search of knowledge about Buddhism. Satguru Ji participated in a religious discourse there. Dr Gopal Singh and Raghubir Singh the established Sikh scholar also accompanied him. The students posed a

question, " What is the religion that is common to all?" scholars over there, tried to explain their point through elaborate lectures, but students were not satisfied. At last, Satguru Ji uttered, " *Boliyay sach dharam jhooth na boliyay*" (One should not tell a lie, Always speaking the truth is the religion). To speak the truth is the common religion for all. Those who are nonbelievers don't believe in God, even for those speaking the truth are a religion.

Truth is God. If all turn out to be truthful, there would be no quarrel or fight in the world.

Once upon a time, as he came out of the conference of the World Peace Council, some religious people asked him, "What makes you to be with these Russians, the atheists, the non-believers? They don't have even a remote relation with religion."

Satguru Ji responded, "The entire international community is making endeavors for ushering in an era of peace in the world. I tell them that they can succeed in bring peace if they follow the preaching of Guru Nanak. We can achieve universal welfare through treading on a path of *Sarbat Da Bhala* (wellbeing for all)".

Satguru Ji sent a delegation to take part in the Parliament of World Religions at Cape Town (South Africa) in 1999 for the cause of peace, unity and religious harmony. A function was held from 27 to 31 August, 2000 in the Assembly Hall of the United Nations Organizations, at New York. Nearly 2000 leaders from 90 countries of the world gathered there to participate in the deliberations. On this occasion, the General Secretary of the conference, Shri Bawa Jain said, "The utterance of my revered Acharaya Sushil Muni Ji made in the presence of Sri Satguru Ji, is coming true. He had a strong wish that a Summit meeting for global peace be held under the aegis of the United Nations Organizations. Today, I am pleased that this meeting is being held in the presence of Sri Satguru Ji and it gives me a sole feeling as if my departed Acharaya Ji, is also amongst us here". While giving a message for world peace, he remarked, "for the benefit of others, we must donate out something from our rights; we should never snatch others' rights, we should guard the rights of others. This approach can end up all quarrels from the world."

From the time of Sri Satguru Pratap Singh Ji, he used to participate in the Conferences on Vegetarianism and he even organized some such conferences. Addressing to the audience of 34th World Vegetarians Conference at Toronto (Canada) in July 2000, he said, "Peace and vegetarian habits are intimately connected. So long as violence against living

beings is there, there cannot be any peace in the world. We should not only think for welfare of human beings but for the wellbeing of animals as well".

He inherited the keen desire for animal husbandry and animal improvement through breeding from Satguru Pratap Singh Ji, who was his father. He used to participate in international cattle shows and offered useful suggestions.

He was bestowed upon an honor ' Gopal Ratan' in 1965 at Hyderabad, by the *Gau- Govardhan Sammiti* in recognition of his valuable contribution for the husbandry, improvement and health care of cows .

Sri Satguru Ji undertakes treatment of countless number of poor patients out of his own resources. For this charitable activity, the Doctors Association, Ludhiana honored him with ' Dharam Rakhyak " Award.

The International *Bhai Mardana Kirtan Darbar Society* bestowed him with 'Bhai Mardana Award' due to his singular efforts to conserve and disseminate old traditions of *gurbani kirtan*.

He is making special efforts to send his trainees to major music *ustads* (stalwarts) to gather of singing and music related diversity. He organized several sangeet *sammelans*

(musical festivals) in the memory of Satguru Pratap Singh Ji on several occasions wherein the music lovers could listen to the performance by *Shiromani* musicians without any ticket charges. For the promotion of classical music and to prepare a number of musicians in this subject matter, the *Baba Hariballabh Sangeet Darbar Society* honored him with an award of 'Sangeetacharaya' .

The Ustad Amjad Ali Khan presented Satguru Ji with an award of 'Sangeet Maneeshi' on behalf of the *Ustad Hafiz Ali Khan Memorial Society* at *Sarod Ghar*, Gawalior on 4 November 1999.

It is due to the blessings of Sri Satguru Jagjit Singh Ji that the glory of Namdhari Sect is touching the highest peak. Once upon a time a fatwa was proclaimed by the pro-British from the sovereign temporal seat of the Sikhs, Sri Akal Takhat that Namdharis were not Sikhs. Now, from the same Sri Akal Takhat, the Namdhari martyrs are declared as martyrs of the *qaum* (community). Sri Satguru Ji has been felicitated from Takhat Sri Hazoor Sahib and Takhat Sri Kesgarh Sahib.

The national level sports awards are finalized under the pious counsel of Sri Satguru Ji. Our internationally renowned players feel proud in getting the blessings from Sri Satguru Ji.

The people of England were perturbed with the prolonged spell of drought in 1978 and there were approbation for Sri Satguru Ji in Europe. The drought was rampant and it was feared that lest there be a famine like situation. Lest there be a problem of drinking water. The scientists were struggling to find some solution but nothing was coming forward. The weather man predicted long spell of drought. Sri Satguru Ji happened to be in England in the month of August. The prominent British people and Indians living there appealed to Sri Satguru Ji for the rains. Giving them solace Sri Satguru Ji said, " Tomorrow we will perform Ardas after the bhog of Asa Ji di Waar; we can only pray before the God Almighty; in case our prayer is accepted, there is sure to be rain". The next day received rains that continued falling the whole day. The electronic and print media of England projected Sri Satguru Ji as a ' Rain God'.

Dr Suchaat invited religious heads from 22 countries in November 1978 at the time of laying the foundation stone of Peace Temple. The visiting religious heads brought with them the soil from their respective countries which was added in the foundation of the temple. The national flags of 32 countries were unfurled. It was a moment of great pride for we Indians when Sri Satguru Ji laid the foundation stone of the Peace Temple.

Satguru Jagjit Singh Ji is an accomplished divine chief. There are sehajdhari Sikhs, Muslims, as well as Christians amongst his devotees. These are even from *Bagar* area of Rajasthan. He is not only a religious guru but an ideal societal reformer as well. he is a successful administrator for all round development. With the power of word and work, he has transformed the era and shown way to step forward to achieve the ultimate destination, to many. He does not tread on the pre-determined paths but his steps produces new paths. When he dwelt in barren lands, it became fertile, put his feet in sand dunes, there became greenery all over. With his blessings the poor children became superior scholars, musicians, sportspersons, and scientists. When he happened to be on foreign lands, the culture and Sikh way of life became glorified.

The divine and holy glimpse of Sri Satguru Ji provides an experience that is full of tranquillity, splendour and excellence. Like rose petals he is always cheerful spreading the fragrance of happiness to the ambience. Whenever in his company one is ought to have a feeling of closeness. His looks are mesmerizing in transforming everyone as his own. His life style of simplicity, cleanliness, charity, taking initiative and constructive approach is in fact a message and a source of inspiration for others. Sri Satguru Jagjit Singh Ji, is in reality a

Karamyogi, who works like a multifarious manager and leader.

